

for existence. Nearly all our discussions of our own social order run upon questions of property. It is under the sex relation that all the great problems really present themselves.

384. Marriage in modern mores. It is very remarkable that marriage amongst us has become the most distinct example there is, and the most widespread, of ritual (what is said in the marriage ceremony, in its rational sense, is of little importance, and people rarely notice it. What force attaches to "obey"?),

of religious intervention in private affairs, and of the importance attached to a ceremony. If two people cohabit, the question of right and wrong depends on whether they have passed through a certain ceremony together or not. That determines whether they are "married" or not. The reason is, because if they have passed through the ceremony together, no matter what was said or done, they have expressed their will to come into the status of wedlock, as the mores make it and as the state enforces it, at the time and place. The woman wants to "feel that she is married/\* Very many women would not feel so in a civil marriage ; others want a "fully

choral " ceremony; others want the communion with the wedding ceremony. Perhaps the daughter of a great nobleman might not feel married without a marriage settlement. Thus the active effect of the mores may be observed in contemporary custom, and it is seen how completely the notion of being duly married is produced by the mores of the society, or of a class or sect in it.

385. Pair marriage; its technical definition.

Polyandry passed over into polygamy when sufficient property was at command.<sup>1</sup>

There was a neutral middle point where one man had one wife.

It follows that monogamy is not a specific term. It might be monogamy if one man had one wife but also concubines and slaves, or he might have but one wife in fact, although free to have more if he chose. The term " pair marriage " is needed as a technical term for the form of marriage which is as exclusive and permanent for the man as for the woman, which one enters on the same plane of free agreement as the other, and in which all the rights and duties are mutual. In such a union there may

<sup>1</sup> See sec. 366.